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AN
OCCASIONAL
SERMON

Upon the
PROCLAMATION
Accession
OF
King GEORGE,

On the First of *first* August, 1714.

By JONATHAN OWEN, Minister
of the Gospel.

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1 Kings 1. 39. the latter End.

And Zadok the Priest took an Horn of Oil out of the Tabernacle, and anointed Solomon, and they blew the Trumpet, and all the People said, God save King Solomon.

Politicks, that is things belonging to State or Civil Government, they are but seldom if ever proper Subjects for the Pulpit; and so they are especially in our less intelligent and common Auditories. Nevertheless, when Divine Providence in a Signal manner by Death, removes our Kings and Queens, and thereby frustrates their Purposes, when it as remarkably pours out Contempt on them whom we conjecture are too justly suspected of being unfaithful to the great Trust reposed in them, then as the upright in Heart before God and Man, we are to make a wise and holy Improvement of it. Now as this seems to be *Great Britains* and *Irelands* present Case, so I can't but look upon my self obliged, in my Sphere, to do whatsoever in me lies to promote it. I am prone to think also, that

while you hear the Repetition of our Text, *And all the People said, God save King Solomon*; you will venture with Honest and Loyal Hearts, to exchange the last Word, and prevent me with your hearty Amens, saying like these wise hearted People in our Text, *God save King George, George by the Grace of God rightful Sovereign over Great Britain and Ireland.* And give me leave to add, for we are not stinted to Forms: yea, Let him by whom Kings Reign, and Princes decree Justice, save our King indeed, and make him in all things *Good and Great* like this King *Solomon*. It is here to be well observ'd, in *Solomon's* Accession to the Throne of *Israel*, holy *David* according to the Will of God with *Zadok, Nathan, Benajah* the Son of *Jehojada*, and all the *Che-rethits* and *Peletits*, these all with one consent matter'd not the line of Primogeniture, nor did they regard the absurd Noise of indefeasable Right; as God in Mercy designed *Solomon* to be King over *Israel*, so his remarkable Providence made way for it: notwithstanding some of Note and Distinction, I cannot say of great Discretion, were for setting up a Pretender, Ambitious *Adonijah, Abiather* the Priest, and *Joab* by name, and some other Captains of the Host, these

these had carried on this Plot, but in the Issue it proved their Overthrow. *Solomon* by Gods Decree was to be King, and therefore in opposition to their Craft and Power, God so disposed the Heart of languishing *David*, and of wise and tender *Beersebah*, with *Zadok* the Priest, and *Nathan* the Prophet, that in a very Critical Season, and with a very Prudent Dispatch, *Solomon* is anointed King, and with a glorious Train of *Israel's* Worthies he was Proclaimed King of *Israel*. And saith our Text, *All the People said, God save King Solomon*: All of them, that is to be sure, all the best and wisest of them. Every Honest and Loyal Heart, was highly lifted up with great Joy, Gladness and Gratitude to God, and with incredible Loyalty to wise King *Solomon*; and therefore with an Hyperbole after our Text, it is said, *And all the People came up after him, and the People piped with Pipes, and rejoiced with great Joy, so that the Earth rent with the sound of them*. Now that I may assist your Christian Improvement, of our present Gracious Providence, I will gather up my Thoughts as grounded upon the Text, in this general Head.

As the wisest and best of Kings need the
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Salvation of God, so all good and faithful Subjects will promote it. *And all the People said, God save King Solomon.*

His Wisdom you know was singular; God gave him *Wisdom and Understanding exceeding much, and largeness of Heart, his Wisdom excelled, he was wiser than all Men, and his Fame was in all Nations round about.* Divine Grace so blest and improved his Pious Education, so that he was in the main Eminently Upright with God, though not without Fault, and therefore not without just Correction. 1 Kings 3. 3. *Solomon loved the Lord, walking in the Statutes of David his Father.* But to come to the matter propos'd: As the best and wisest of Kings need the Salvation of God, so all good and faithful Subjects will promote it. *And all the People said, God save King Solomon.* In speaking to this seasonable Truth, I shall consider,

I. That Salvation of God which the wisest and best of Kings stand in need of, like as other Men, and in some Respects more.

II. I shall propose to your Consideration and Practice, what proper means do conduce to it.

III. I

III. I shall lay before you some Rational
and Christian Excitations hereunto.

IV. The Application of the whole.

As to the first of these, the Salvation of God, which Kings the best and wisest of them all do stand in need of like others. The Salvation of God is a comprehensive Phrase. We cannot but suppose and conclude, that *Solomon* had a right understanding of Gods method of saving laps'd and lost Sinners in and through the promised and expected Messiah, our Blessed Jesus, the Essential and Personal Wisdom of the Father, him by whom *Kings Reign, and Princes decree Justice*, Prov. 8. 15. Now concerning our Blessed Lord we believe that both *David* and *Solomon* were Eminent Types: The latter was briefly thus his Type.

1. In his singular and incomparable Wisdom. What of this was in King *Solomon*, was to lead their Faith to Christ Jesus the Messiah, in whom are hid-all the Treasures of Wisdom and Knowledge, to him *who of God is made Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30. Who tells us by his Apostle, *James* 1. 5. *If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not ;*

not ; and it shall be given him. How inviting is this to Pray for his Wisdom ? Prov. 8. 14, 15. *Council is mine, and sound Wisdom, I am Understanding, I have Strength. By me Kings Reign, and Princes decree Justice.*

2. King Solomon was an eminent Type of Christ in the peaceableness and prosperity of his Reign, and his peculiar Honour in building the Temple, which bears his Name through all Generations. See what an account the Word of God gives us of this, 1 Kings 4. 24, 25. *For he had dominion over all the Regions on this side the River, from Tiphshah even to Azzah, over all the Kings on this side the River : And he had Peace on all sides round about him. And Judah and Israel dwelt safely, every Man under his Vine, and under his Fig tree, from Dan even to Beersheba, all the Days of Solomon.* Then as to the Temple, his Father David in his Prophetick Charge tells him, what the Lord had assured him of, concerning him- 1 Chron. 22. 9, 10. *Behold a Son shall be born unto thee, who shall be a Man of Rest, and I will give him Rest from all his Enemies round about : For his Name shall be Solomon, i. e. Peaceable, and I will give Peace and Quietness unto Israel in his Days, he shall build*

build an House for his Name. May this be the Blessedness of our present Reign, Peace and Prosperity in all things Sacred and Civil.

3. King *Solomon* married *Pharaoh's* Daughter, and in this he was Type of Christ also. *Mather upon the Type well observes*, that she was a Proselite, with whom the *Jews* might marry; *he also observes*, that she did not seduce him to Idolatry: And in the Account which we have of *Solomon's* seduction to false Worship, there is no mention of the *Egyptian* Idol Gods, *1 Kings Cap. 11. v 1.* compared with *v. 5, 7.* But for this his breaking Covenant with God, the Lord stirred up Adversaries unto *Solomon*: But his Marriage of *Pharaoh's* Daughter, this was typical of Christs breaking down the Wall of Partition between *Jews* and *Gentiles*: This prefigured his uniting them in one Faith and Baptism for Salvation, in the Name of Christ Jesus the Lord, both theirs and ours, if we and they believe with the Heart unto Righteousness. The Love between her and *Solomon*, types the mutual Love of Christ and his Church, and that Love which should be among all Christians that profess his Holy Name.

Now thus may King *George*, by the Grace of God, be the Man of Rest, of Peace and Concord among all Christians; may he be the Repairer of our Breaches, and the *Restorer of Paths to dwell in*, Isa. 58. 12. that under his wise Dominion *Ephraim* may not envy *Judah*, and *Judah* not vex *Ephraim*, Isa. 11. 13. And may the Causeless and groundless Notion of Schism be no longer a Bone of Contention among the Protestant Subjects of such a King, by the Grace of God. But I am now to consider the Salvation of God, with respect to our *Solomon* more particularly. This is to be comprised in Corporal and Temporary, in Spiritual and Eternal Salvation.

I. As to Corporal and Temporary Salvation; this on the behalf of our gracious Sovereign, hath in it such Blessings as these; in his comfortable Acceleration, and hastening unto us, without any Obstruction by Wind or Tide, on Sea or Land, by secret or open Enemies; his peaceable Possession, and his long Enjoyment of all his rightful Dominions; his being bless'd with a healthful Constitution of Body, and his being preserv'd from the secret Arrows of Death, which God himself permits or sends,
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without observance by Night and Day; yea, that by his mild and prudent Reign there may be Love and Forbearance among all Christians, without any Distinction, none but that of Protestant and a Papist. No Animosities, no Strife, but who shall be most Loyal to our King, and most Zealous for the legal Establishment, which is now productive of so great Mercy unto this our *British* Government: But this Corporal and Temporary Salvation, what will it avail in Death and Judgment, without *that Salvation* which is Spiritual and Eternal: Which I am now to consider also.

As for this Salvation of God, with respect to our King, as well as all others. The very Character of it, Spiritual Salvation, Eternal Salvation; this challenges our most serious Regard: You know it is the Salvation of the precious and immortal Soul, which we intend hereby. Concerning which Salvation, our Lord puts the Question, *What is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul?* Matt. 16. 26. Is not the Salvation of the Soul the most necessary of all things? In the obtainment of this Salvation, *by the Grace of God*, the highest Honour and Happiness

which Mankind are capable of, is convey'd to them and confer'd upon them: *All Souls are mine*, saith the Lord, by the Prophet, *Ezek. 18. 4.* The Soul of the greatest Monarch is his Creature, and he hath made them all of the same common Nature, Operation, and Duration; an Eternal State of Felicity or Misery will be the Portion of all. As Sin by *Adam*, and Death by Sin, enter'd into the World, so by Christ, Life and Immortality is brought to Light thro' his Gospel. The Kings of the Earth, Princes, and Nobles, they are to be sav'd Eternally by no other Way, upon no other Terms, than the meanest Subject. God is no respecter of Persons. What our Lord said unto *Nicodemus*, concerning the New-birth, belongs to every one that is born into the World, *John 3. 3. Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* None without striving enter in at the strait Gate of Faith in Christ, and Repentance towards God, evidenc'd by Holy Obedience; which strait Gate not a few that seek it, for want of right striving, will miss of Salvation, *If the Righteous scarcely be saved, where shall the Ungodly and the Sinners appear?* 1 Pet. 4. 18. Were but that of the Apostle effectually believed,

ved, O what a blessed Reformation would it produce under our *Solomon's* Reign! *Heb 12. 14. Follow peace with all Men, and holiness, without which no Man shall see the Lord.* All this, with much more, is comprised in this Spiritual Salvation; *as for what is Eternal*, it doth not yet fully appear, *but we shall be like him, for we shall see him as he is*, saith the Apostle *John*, Chap. 3. ver. 2. Thus much of that Salvation, Temporal and Eternal, which we as good and faithful Subjects are to promote, on the behalf of our gracious Sovereign; and *all the People said, God save King Solomon.* But,

II. I am to propose to your Consideration and Practice some of those proper Means which conduce hereunto, as Opportunity presents.

I. Every good and faithful Subject ought, in Sincerity, to Honour and Obey his Rightful Sovereign King *George*; yea, all should do it, as our Holy Religion, and our well-order'd Civil Constitution requires. The former, the Word of Grace and Salvation, that enjoins us to *Honour all Men, to love the Brotherhood, to fear God, and honour the King*, 1 Pet. 2. 17. The latter, our Civil

Civil Constitution, that is so well order'd by ancient Custom, and good Laws, that no prudent Man can wish it should be otherwise: Surely in this respect, under God, we are the happiest People in the World; for Pride and Ambition, Envy and Covetousness, may not remove our Land-marks, I mean, not take away, or alter our native, free, civil, and religious Rights and Liberties as *Britains*. And thus we are to promote our Sovereign's Salvation, and *all the People said, God save King Solomon.*

2. Every good and faithful Subject will promote this his Salvation, by his hearty and sincere Prayers, both publick and private. Prayer is God's Ordinance, whereby he gives, and we receive all necessary Blessings; *and have we ask'd what we now enjoy from him, by whom Kings reign, and Princes decree Justice?* And have we pray'd such a King to us? God forbid that we should cease to pray for his Salvation, his happy and long Reign over us. To this purpose is our Apostle's Exhortation, *1 Tim. Chap. 1. ver. 1, 2, 3. I exhort therefore, that first of all Supplications, Prayer, and Thanksgivings be made for all Men, for Kings, and for all that are in Authority, that we may lead peace-*
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able and quiet Lives, in all godliness and honesty. Consider the Motive; For this is good and acceptable in the sight of God our Saviour: And let all the People say, God save King Solomon.

3. Every good and faithful Subject will promote the King's Salvation, by a just defence of his Title, as he is now our rightful Sovereign in all Causes, as well Ecclesiastical and Civil: This the Oath of God; this gracious Providence, and our common Safety obliges us to. True, no Christian, i. e. in the right Spirit of Christ can delight in War, that woful Day is not to be desired; no, it is to be wish'd there might be no more occasion for so vast an Expence of Blood and Treasure. But if the Wisdom of our King, and his Honourable Councils, shall think it necessary, then, like Men, let us play the part of true *Britains*, and do valiantly for God, for our King, and for our selves. Thus with all other proper Expedients, we as good Men, and as faithful Subjects, ought to promote our Kings Salvation. And all the People said, God save King Solomon. But,

III. I am to consider what farther Arguments should excite and prevail with us, to promote our King's Salvation. Instead of many take these.

I. Thus we gratefully acknowledge the Goodness of our God to us, so we heartily concur with his All-wise Providence. Thus we thankfully receive his remarkable Deliverance, which hath so seasonably disappointed our Domestick and Foreign Adversaries. This 1st of *August*, it is a Day upon many Accounts to be had in future Remembrance : In that memorable Morning our Fears scattered, our Hopes revived, and swelling tide of Joy fill'd every honest Heart, to whom it came.

Now if we do not by any unsuitable Behaviour turn the Heart of God away from us, and if we do not set the Heart of our Gracious Sovereign against us, we may expect the Blessing of *Solomons* Reign, under King *George*, Peace and Prosperity on all Sides, *Judah* and *Israel* dwelling safely ; Every Man under his own Vine, and under his Fig-tree. But if we do not thus promote our Sovereign's Salvation : O Ungrateful British Nation, Wo unto us, Misery and Destruction are in our Ways : But I would hope better things

things, and so I do of you. God save King George, &c.

2. We as Protestants, are all embark'd in the same common Interest; both our Protestant King, and all his Protestant Subjects. In his Salvation (as I have said) we may expect Safety: But then we must evince our selves Protestants indeed, that is, faithful Witnesses to the Truth as it is in Jesus, Witnesses in opposition to all Anti-Christian Papal Heresies, and Corruptions of Worship. Thus we are under God safe. Thus if we promote our Sovereign's Salvation, the Pretender's Hopes, like *Adonijah's*, are for ever frustrated and extinct, and all his Abettors, like *his*, will fall into the utmost Disgrace. Thus we shall establish a wise and lasting Foundation for Peace and Prosperity to our latest Posterity. Thus we recover the ancient British Honour and Glory, that which of late hath been so much expos'd to Shame at Home, and Contempt Abroad: And shall we not endeavour it? God forbid; yea, God save our King George, of Great Britain and Ireland, by the Grace of God, our rightful Sovereign. But,

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3. By thus doing, we have the Testimony of the Word of God, unto a good Conscience; then we have a clear Evidence, that we are both in the Sight of God, sincere Christians, and in the Eyes of all Impartial Men, Faithful and Loyal Subjects. This, and this only, without exposing the most holy and Solemn things of our Religion, is a sufficient Test here unto. Yea, as our Lord hath said of Love, *so by this shall all Men know that we are disciples of him* to be real Christians, and faithful Subjects; *Joh. 13. 35.* and so true Charity will conclude.

The APPLICATION.

Is this so? Do the best and wisest of Kings need the Salvation of God? And will all good and faithful Subjects promote it? *And all the People said, God save King Solomon.*

1. Then how justly may all good and faithful Subjects expect an impartial share in their Sovereigns Favours and Protection? If he, that is the highest in Honour and Dominion, needs the fervent Prayers, and honest Endeavours, of all his Subjects, for his Personal Salvation, then how should his Heart, his Eye, and his Hand pity and protest

protect unto the meanest of them all? I would not be thought to prescribe to our *Solomon*. But it is written in the Word of our Faith and Salvation, as you may read in some of the last Words of expiring *David*, 2 Sam. 23. 2, 3. *The Spirit of the Lord spake by me, and his Word was in my Tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over Men must be just, ruling in the Fear of God.* A compleat Character of a good King, of whom it is further said; the which invaluable Blessing we pray and wait for under ours. ver 4. *He shall be as the Light of the Morning when the Sun riseth, even a Morning without Clouds; as the tender Grass springing out of the Earth, by clear shining after Rain.* As this is verified by every good King, so it is eminently true of the Messiah. But,

2. Do the best and wisest of Kings need the Salvation of God? And will all good and faithful Subjects promote it?

Then according to my sacred Office, in the Name of God, and our *Solomon*, know and do your indispensable Duty to both. I speak not this, my Brethren, as suspecting any of you, the Searcher of all Hearts knows, and our good King cannot be al-

together ignorant how all those of our Character, have been faithful to God, our Consciences, and Him. Without Ostentation, I crave leave of all to affirm, that to a Man we have been faithful to the present King's most rightful Honour: a good Conscience, and our native Liberties, have been nearest our Hearts. Thus we have acted, so we have demeaned our selves, however we have been represented. As for you, my Brethren, you desire to be directed in your Duty, you delight to be put in Mind of what the Lord of Lords, and King of Kings requires from you in all things; therefore up and be doing for both Matter and Manner, as you have heard, and then the Lord is with you, and who can be against us? Thus let every one promote our King's Salvation; *and all the People said, God save King Solomon.*

To shut up all, let two or three things be duly weighed by you.

1. Consider what a wonderful Blessing Providence, in our King, hath bestowed upon us; you will see, hear, and experience much more in it than I can now relate; nor can we altogether forget, with what Paternal Care, and wise Application, with what Difficulties and Struggles this wonderful

derful Blessing was settled and convey'd to us. Here's our ancient Rights, our native Liberties, *George*, by the Grace of God, is King: What greater Legacy, too *SACRED* ever to be violated, could our late King *William* leave us, as it is now settled for future Ages?

2. Consider the seasonableness of this Mercy, with regard to our woful Distractions and unnatural Divisions: Had this Blessing come sooner, perhaps then it had been too soon; had this come later, it is more than probable then it had been too late. The Holy Ghost saith, every thing is beautiful in its Season; and what a dazzling Beauty hath Divine Providence put upon this, this Day of *August*, this Month, and this Year of our Queen's Demise, and our King's Accession to the *British* Crown, shall be had in perpetual Remembrance. There, you know, was a dark Cloud hanging over our Heads. Did not our honourable Merchants mourn for discouragement in Trade? Did not the Glory of our Nation convert into Disgrace Abroad, and into distressing Poverty at Home? Much hath been done, which some call a good Peace; but on whose side, it is manifest. Some know how the balance of Trade was turn'd; but who knows

knows what was to come, if our present Mercy had not interposed? All this, with the Insolencies of many for an Out-law'd Pretender, magnifies our Deliverance, *Adonijah's* like fate for him and them, but a *Solomon*-like Prince for us, whom God save. *And all the People said, God save King Solomon.*

3. Consider that illustrious Person whom kind Providence hath made our Rightful Sovereign; the vertuous Indowments of his great Soul every way correspond with his honourable Extract, and his religious Education: In him we hope there is full Proof against all Flattery. But now I think on it his Character may seem too great and sacred for me to speak of: Pardon me in this Presumption, I'll leave it until his Wise Administrations shall convince all, *that his Yoke is easy*, and his Rule wise, meek, and gentle, to the full Satisfaction of every good and faithful Subject; his pious Education, his discreet Zeal for the Protestant Religion, in opposition to Popery and Bigottry, is what knowing Persons do say, recommends him to all.

Behold what God hath wrought for us, bless his Name, *by whom Kings Reign, and Princes decree Justice*: And since our *George*,
with

with all Men, needs the Salvation of God, let each of us do all which we can to promote and preserve it. Well, fear God, honour the King, pray heartily for his Salvation; let nothing be wanting on your parts, *and let all the People say, God save our Solomon, George, by the Grace of God, King of Great Britain and Ireland. Amen, Amen.*

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